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he says that the book of Proverbs in its finished form is not older than Sirach. Parts of the book, however, he is willing to date earlier. In questions of textual criticism the author of the commentary gives comparatively little weight to the Greek translation.

Professor Siegfried, well known to Old Testament students, is especially happy in his treatment of Ecclesiastes. As a connoisseur of post-biblical Hebrew he is able to give an instructive discussion of the grammatical phenomena of the book, which he, like all recent scholars, makes to be the latest Old Testament book in point of time.

The commentary will attract most attention by its literary criticism. The contradictory declarations of Koheleth make it impossible (in Siegfried's mind) to attribute it all to one author. The skeptic to whom we owe the body of the book is really a skeptic. "He, a thinker of iron consistency, does not shrink from showing things in the cold clear light of reality in which he himself sees them." His light (such as he had) came from Greek philosophy. But this light was rather darkness to some of his readers. These, therefore, became glossators of his work, endeavoring to correct or to counteract the avowals of his book by numerous insertions. Three of these glossators can be clearly distinguished, while various fragments may be assigned to a fourth—though possibly these may not all come from the same hand. The analysis is made clear to the eye by the different type in which the translation is printed. I must confess that the impression made upon myself is quite strong in favor of the analysis.

In his treatment of the Song of Songs, Siegfried ranges himself on the side of Reuss and Budde. His full discussion of the dramatic theory results in its rejection in all its forms. The conclusion is that Canticles is a *catena* of Palestinian wedding songs. This is also the position of the other recent commentary, that of Budde in Marti's series, which is noticed above, on p. 356. HENRY PRESERVED SMITH.

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SOUVENIRS DE TERRE-SAINTE. Par LUCIEN GAUTIER. Seconde édition, avec 60 illustrations d'après des photographies de M^{me} Lucien Gautier. Lausanne: Georges Bridel & C^{ie}, 1898. Pp. 348.

TWO CONSIDERATIONS, apart from the merits of the work itself, will help us to understand why a second edition of this book of travels in the Holy Land has been called for. They are the prevailing Roman

Catholic stamp upon most of the French literature of this kind, and the relative meagerness of books in French upon this theme as compared with the number and variety to be found in English or German.

M. Gautier's *Souvenirs* will be attractive because of its fascinating style, and because he has gone over parts of the land not visited by the ordinary tourist. Notably is his description of the land of the Philistines full of freshness and charm. There is just that admixture of the personal element with discussions of biblical references and descriptions of scenery which keeps one reading on to the end. M. Gautier has not written without a knowledge himself of what students have done, but the whole is so presented as to give one a clear, vivid picture of actual present conditions. In seeing them one is made at the same time to see their relation to the past. One chapter is thus devoted to Michmash and its gorge; another to Carmel; another to the region west of the Jordan in northern Galilee; and still another to the Phœnician coast. Gautier purposely omits Jerusalem, since this has been so well described by one of his countrymen and pupils. We regret that he, too, has not, with others, given us a picture of the city. The whole is beautifully illustrated by sixty photographs, and is carefully indexed.

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EINLEITUNG IN DAS NEUE TESTAMENT. Von F. I. TRENKLE.
Freiburg i. B.: Herder'sche Verlagsbuchhandlung; St.
Louis, Mo.: B. Herder, 1897. Pp. xi+487. Bound, \$2.70.

THE author of this book belongs to the Roman Catholic church. His work displays comprehensive learning and is written in a pleasant style; but it does not conduce to a real knowledge of the scientific problems with which New Testament introduction has to deal, much less does it contribute in any degree to their solution. This is prevented by the author's subjection to the traditions of his church. The information he gives in regard to the various views of recent criticism is mere embellishment, and leads to no real understanding of those views or their grounds; and the very superficial attempts at refuting them, so far as such attempts are made, would enable no one to overcome doubts raised by criticism.

After a brief sketch of the history of the science of introduction, in which, as a matter of course, Catholic writers play the foremost part, little as they have really worked in this department, the author begins with the Pauline epistles. In treating of the second epistle to the